THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XI. MARCH, 1911. No. 9.

MAṆI-MEKHALAI.

(Continued from page 350 of No. 8, Vol. XI.)

CHAPTER VI.

THE ENCLOSURE OF THE CHAKRAVĀLA-KŌṬṬAM.

While Maṇi-Mēkhalai Deyvam was thus enthusiastically singing the praises of Buddha before the altar in the Crystal Pavilion, Sutamati and her charge were standing sad and anxious because of the parting words of Utaya-Kumaran. But now turning to them, the nymph inquired the cause of their anxiety. When she had ascertained this, she said you may be quite certain that the desire of the prince for Maṇi-Mēkhalai will not pass away. He has left this grove, considering it as too sacred to admit of his carrying her away from it; but in the street beyond he is waiting for your exit, and if you return

thither you cannot possibly escape him. There is however, a gate on the other side of the wall through which you can pass into the extensive enclosure called the Chakravāḷa-Kōṭṭam.

"Why", said Sutamati to her, "do you call it by that high sounding name. All others call it the Burning Ground Enclosure; is it not the cemetery of the city? You call it "the Assembling Place of the Universe." How can it have this name?" The descriptions given in this story are very diffuse and highly ornamented; they had great interest for the people of those days, containing as they do, all that was known or fancied in regard to the Archæology of the city. In the original, they have a singular poetic grace, which cannot be at all preserved in any translation.

The following then is Maṇi-Mēkhalai-Deyvam's account, of the Chakravāḷa-Kōṭṭam. In Kāviri-Pūm-Paṭṭinam, from its very foundation, there has been a cemetery in this place. It is surrounded on all four sides by a wall with many gates. There is the enclosure of the goddess Kāḷi. There are many smaller enclosures in which mighty devotees, kings, queens who would not survive their husbands, and others have their memorials inscribed with each one's name, caste, and religion. These are small or great, according to the worth of those to whom they are dedicated. The enclosure contains pillars where sacrifices are offered to the various gods of the cemetery. There are pedestals for memorial stones, there are huts for the watchmen to eat and sleep in; there are long lines of garlands and canopied walks; there are places for burning corpses or simply interring them; and pits in which bodies may be placed and then walled up or where they may be hidden away in huge coffins. Many and various are the sounds you hear there: the sound of comers and goers, by day and by night. There the funeral drums are heard; there, the voices of those who are adoring deceased devotees sound out; there, you hear the wail of those who weep for the dead; on another side, the

jackals are howling; screech-owls are calling on the dead, the owls of the wilderness utter their complaining cry; mysterious birds, with human heads, utter sounds of woe; there, trees of every kind grow around. There are *Vāgai* trees, the home of demons; there are courts surrounded by *Viḷā* trees, the abode of birds which rejoice to eat the fat and the flesh of the corpses. There are courts surrounded by *Vanni* trees, where the Kābāligar dwell; there are *Ilanthai* trees surrounding courts where the skulls of those who have died, worn away by ascetic devotions, hang; there, too, are halls where those are found who devour the corpses of the dead. Around are strewed old fire-pots, withered garlands, and broken vases; grains of rice offered as lesser gifts to the departed lie thick around.

There was enacted the sad tragedy of Sāṙṅgalan. He lost his way, and there encountered a demon that was wildly dancing, and fearing it, fled crying aloud. There his mother met him to whom he cried "I have lost my life through a demon I met in the burning-ground," and so saying fell dead at her feet. Forthwith Gotamai rushed forth lamenting loudly and saying "My aged husband and I are blind. We have no other help than our son. But some evil spirit hath devoured his life without a pitying thought of us." So saying, she took up the corpse of her precious son and clasping it to her breast came to the gate in the wall that surrounds the cemetery and said to me "Jambāpatī, thou art the protectress of all within these walls, and dost guard them, so that no evil draws near them. But hast thou no sense of justice? henceforth what shall I do?" Thus in her affliction she complained. Jambāpati made answer to her complaint "for what cause hast thou summoned me in this burning ground in the gateway where demons come and go."

Gotamai told her sad story. Jambāpati replied "no mystic spirit or demon has taken thy son's life; but dire fate as a result of his ignorance hath borne away his soul." To this Gotamai said "take my life and give back his, so shall he take

care of his old blind father, I humbly entreat thee." Jambāpati pitying her answered "when the spirit leaves the body, that goes where Karma takes it, and obtains another embodiment. No doubt can be felt about this. To bring back the life that is fled is a thing impossible to me. Therefore lament not for thy dead son". To this Gotamai urged "have I not known by sacred revelation that the gods grant every boon their worshippers ask of them, therefore grant me this, Jambāpati!"

Jambāpati replied " if any of the gods who visit this sacred enclosure will grant you the boon you ask, I too might grant it. Let us see if this is possible." She then summoned up the four classes of formless Brahmas, the sixteen classes of Brahmas possessing forms, the two great lights, the six classes of gods, the numerous host of the Asurar, the eight classes of dwellers in the lower world, the numberless host of the starry heaven, the constellations of the twenty-seven days with Asuvini at their head, and all the other supernatural powers that bestow boons in the Chakra-Vāḷam, and said to them "you see this Gotamai before you, you know her history and the boon she asks, will you restore her dead son and take her life instead of his.?" With one consent they all replied "the spirits of the dead pass on to other embodiments but reanimate their old froms no more." Gotamai learned this changeless truth, took back to the burning-ground the body of her son, and herself laid down and died. Such is Gotamai's tragedy. When she had finished her naration, she showed them the whole of the vast enclosure where all the gods assembled with the entire world, and in its midst, Muont Mēru, with its surrounding seven mountains, its four great islands, and its two thousand smaller islands, with those that here and there dwelt therein. "This" said she "is called the Chakravāḷa-Kōṭṭam and is called the burning-ground, because that lies close to its walls." Maṇi-Mēkhalai surveyed the home and listened to the story saying at its close "such is the life of men." Then the Fairy-Goddess, by her supernatural power, threw Maṇi-Mēkhalai into a trance

and embracing her in her arms, bore her through the air southward for thirty Yojanais to the little island called Maṇi-Pallavam and there set her down.

CHAPTER VII.

THE AROUSING FROM SLUMBER.

It will be seen that the object of the story is to show how the heroine Maṇi-Mēkhalai was taken from the dancing hall where she had been born, and from her mother's associates, and carried through a variety of experiences, embracing life both natural and supernatural, in every variety, in order to bring her at last to the tranquil Buddhist retreat where she is left on the verge of the blessed consummation of Nirvāṇa.

It is in fact a "Buddhist Pilgrim's Progress". From an evil life to the mystic joys of the Buddhist consummation. This gives the story its peculiar interest. Nowhere else in all literature is the full character displayed of that Buddhism which strove to absorb South India,—and failed.

The tutelary goddess, Maṇi-Mēkhalai-Deyvam having left Maṇi-Mēkhalai in the island of Maṇi-Pallavam returned and finding out the disappointed Utaya-Kumaran addressed him as follows:

> "........................Oh son of the king!
> If the king swerve from right, the prosperity of the land will fail,
> If equity fail, rain will cease to fall.
> If rain cease to fall, human life will fail.
> Human life is to the king as his own life.
> So all things fail when the king fails in virtue.
> So cease thou the vain pursuit of her who is
> dedicated to an ascetic life."

Then leaving him, she returned to the Uvavanam, where she had left Sutamati sleeping, and arousing her, said "I, who have been with you disguised, am the tutelary goddess Maṇi-Mēkhalai. I came here to see the feast of Indra; fear not. To Maṇi-Mēkhalai the favouring time has come when she is called to become a disciple of the Buddhist WAY. Therefore have I taken her away and left her in the islet of Maṇi-Pallavam. There she will be made acquainted with all the events of her former embodied life. On the seventh day from this, she will return hither, and though she will be disguised, you shall be able to recognise her when she returns hither. Many miracles will be wrought; go now to her mother Mātavi and tell her of my arrival and that Maṇi-Mēkhalai has entered the Good Way. She knew me of old; her father Kōvalan told her of my name and said 'give to your daughter the name of the tutelary goddess of our clan. She has appeared to me and said thou hast borne a pious daughter and shall utterly extirpate the yearning desires that Kāmaṇ brings'. Bring all this to her remembrance".

Accordingly Sutamati arose, and sorrowing for her separation, went around the park and through a little gate in the western wall reached the Chakravāḷa-Kōṭṭam. There is a caravansary called the "World's Hospice," at the entrance to which there is a pillar with an image in which a divinity resides. To her great astonishment, this image addressed her "Oh daughter sole of Iravi-Vanman! Spouse of Tuchchayan the cavalier.

Thou didst give up thy life before the elephant in mortal fear. Oh daughter of Kausigan of Saṇbai of the Kārāḷar! Sutamati who art the Vīrai.

Together with Tārai and Tavvai.
Didst enter this city with Māruta-Vēgan!

Thy younger sister Lakshmi will return to this city in seven days having learnt the full history of thy former

embodiment and of her own. Fear not because of thy separation from her." This the image uttered with its mystic voice. Sutamati troubled in mind remained there until the morning dawned, and as soon as the sun arose, she set out, and along the city street, and made her way to Mātavi to whom she told all that had occurred the day before. When she had told her story, Mātavi sorrowed as a serpent that has lost his crest-gem; and Sutamati herself not able to endure the separation of Maṇi-Mēkhalai remaind there as one dead.

CHAPTER VIII.

SORROW IN MAṆI-PALLAVAM.

While Sutamati and Mātavi were thus sorrowing, Maṇi-Mekhalai on the shore of the sea that surrounds the Maṇi-Pallavam was sleeping where the tutelary goddess had left her. She awoke from her mystic slumber and like one awaking from death in an unknown world, she sat up and shudderingly looked around. Meanwhile the sun arose; she cried out "can this be some part of the Uvavanam that I have not seen before. Oh Sutamati! thou hast hidden thyself and caused me this distress; I know not whether I am awake or dreaming still; my soul is distressed; wilt thou not reply; the darkness is gone, my mother Mātavi will be distressed at my absence; Oh jewelled lady, hast thou gone far off; return! Is this some delusion sent by the goddess who appeared among us in woman's form? I tremble to be left here all alone; quickly return to me." And so exclaiming, she went seeking over each sand-hillock and inlet of the sea. Then she thought of her father and thus apostrophised "Oh thou, my sire, who wert wont to wear on thy jewelled girdle the sharp sword; and who with my mother didst pass to another land, behold my grief." While she was in this state she beheld a Buddhist altar where

those that worship may learn the history of their old embodiments. For thus is the vision sent by Indra.

CHAPTER IX.

SHE LEARNS BEFORE THE ALTAR THE STORY OF HER FORMER EMBODIMENTS.

When this wonderful sight appeared to her, she was beside herself with extacy, and clasping her adoring hands above her head and weeping tears of rapture, she went round the altar from the right; bowed down before it, and arising, she beheld the panorama of her former birth, and cried "Oh holy ascetic, thou didst know the truth. On the bank of the river Gāyam, I have discerned the truth of all thou saidst. In the land of Gāntāram, in the kingdom of Pūruva, in the city of Iḍavayam, there was a king called Attipati whose cousin was Piramadarman. To that king, thou didst give instruction in virtue. In this island of Jambu, seven days from this there will be an earthquake. When it occurs, this city will fall into the abyss that extends four hundred Yojanais, and will utterly perish. Therefore with haste leave thou this city and go to some other; the king caused this to be proclaimed to all his subjects, and they set forth, and on their way came to the bank of the river Gāyam, and there they made their temporary home; there "Oh, Sir, as thou didst say, at the fixed time, the earthquake came and the city Iḍavayam perished. The king and all the others owe thee much love and bowed before thy feet; then thou didst instruct them in the way of salvation. Then the king of the city of Asotaram whose name was Iravivanman had a queen whose name was Amutapati. She had a daughter called Lakshmi. This Lakshmi became the wife of Irāgulan, who was the child of Nīlapati. I with my husband came to thee to hear instruction in virtue and thou didst say to me "this Irāgulan in

sixteen days will die through the bite of a snake called Tiṭṭiviḍam. Thou wilt be burnt with his corpse. Afterwards thou wilt be born in Kāviri-pūmpaṭṭinam; there thou shalt suffer an affliction. The tutelary goddess Maṇi-Mēkhaḷai shall come and appear to thee, and in the dead of night shall carry thee off and place thee in one of the islands to the South of Kāviri-pūmpaṭṭinam. After this thou shalt see the Buddhist shrine and shalt worship there. As soon as thou hast worshipped, the history of thy past embodiments shall be revealed to thee. Then shalt thou understand the words I have spoken to thee this day." "I asked, how shall my husband be born tell me that?" To this it was replied to me "the tutelary goddess shall again appear and make thee understand all things". But that goddess has not come. So sobbing and weeping she stood there.

CHAPTER X.

THE MAGIC SPELLS ARE GIVEN.

While Maṇi-Mēkhalai was in this state, her tutelary goddess descended and saying "Maṇi-Mêkhalai has learned the secret of her former embodiment. She is in a blessed state of mind," and then turning to the shrine, she said so as to be heard by Maṇi-Mêkhalai.

All living beings on earth had lost spiritual perception,
Their ears were stopped so that they know not what they heard;
Then upon the desert earth that virtue again might flourish,
In the time when light was dimmed and all was in confusion,
As the morning sun arises with auspicious wings,
Thou didst appear, and at thy feet I worship now.
This shrine is Thee Thyself and so I reverence it.
Above all I place Thee! above the earth
I have exhalted Thee that grief may flee away."

She then in worship circled the shrine and stood worshipping. Maṇi-Mêkhalai drew near and bowing before her, said "By Thy grace divine I have learnt the story of my former embodiment; tell me now in what form my husband Irāgulan is born, and where." To her the goddess replied, "Lakshmi! listen; one day in a shady grove, thou hadst a petty quarrel with thy spouse. He then to make his peace with thee fell at thy feet. Then Sātu-Chakkaran, a Buddhist devotee, who had been to the Ratna-Tīvam to spread his faith, came down from the skies, seeing him trembling, astonished, utterly bewildered thou didst adore him. Seeing this Irāgulan in anger cried 'who is this that comes here'? Thou trembling with fear didst close his mouth and cried 'from the skies this mighty one hath descended but thou dost not worship the flower of his feet nor praise him, how great a sin is this!' So saying, with thy husband, you bowed at the devotee's feet, while you said 'we are the humble servants of your august person, but though not of your disciples, we implore you to take food and drink water. We are prepared to obey your every injunction.' To this the devotee replied 'mother I will take the food thou bringest'. Thus ye fed him.

"The charitable act by which that day he ate and drank, shall never leave you but shall release you from future birth.

"The Utaya-Kumaran who came to thee in the Uvavanam is that Irāgulan himself. On that account it is, that his mind clings to thee and that thine so much clings to him. To break that clinging bond and bring thee into the good way, I have brought thee to this island and caused thee to see this shrine. Lakshmī! hear, moreover, in that former birth, thy elder sisters were Tārai and Vīrai and were the wives of Tuch-chayan, the king of the city of Kachchayam. One day these two were wandering about admiring the beauty of the mountains, when they came

to the banks of the Ganges, and saw there Aṛavaṇavaḍigaḷ and reverencing him they said 'what divinity are you, and whence have you come?' He replied 'I have come here to visit the Mountain of the Lotus-Foot. In the ancient time, Buddha, the divine, resolved to free all souls of men from sorrow and fill them with delight, and that all might hear these tidings and rejoice, on that mountain peak he stood and taught the way of virtue. There the print of his feet still remains, therefore it is called the Mountain of the Lotus-Foot. Oh ye of faultless wisdom, come ye to behold and worship'. As he said, they forthwith went and beheld the sacred mountain. Through the merit thus acquired, these two Tārai and Vīrai have been born and are with thee now as Mātavi and Sutamati. Maṇi-Mêkhalai! thou knowest now the story of thy former birth, thou hast learnt the fact of the appearance of Virtue upon earth; hereafter thou shalt hear of the tenets of other sectaries; but they would say she is only a young maiden, and would not unfold to thee the mystery of their doctrines; therefore, it will be necessary for thee to assume another shape; therefore I will teach thee the Mantras by which thou shalt be able to assume other forms and to pass at pleasure through the aerial regions. But bear ever in mind that it is the virtuous WAY of Buddha, the divine, in which thou art to walk; adore this shrine and depart". As Maṇi-Mêkhalai arose to go, the goddess returned and said "thou art now a hallowed voteress; but those who wear a mortal body have need of food; but I will teach thee one other Mantra yet that shall take away all pangs of hunger." So saying, she taught her that Mantra and then departed through the heavenly way.

(To be continued).

G. U. P.

Tayumanavar—His Life, Teachings and Mission.

(Continued from page 374 of No. 8 Vol. XI.)

The duration of his household life was but short, during which his wife was brought to bed of a son and she departed this life. The son was named Kanakasabhāpati and was looked after by the father, until he was able to take care of himself, when there appeared, again, on the scene, the great sage மௌன குரு (Maunaguru) to shape the future of our Svāmi. Satisfied with the spiritual advancement of his disciple, the Master ordered him to take to ascetic life, renouncing all for the feet of the holy Lord. He instructed the Svāmi in the higher stage of the Yoga and the Jñāna and the symbolic and the spiritual worship of the Lord, warning him not to be carried away by the great powers of Yoga that would unfold themselves in due course; but to take to the straight and narrow, but illumining and blissful road leading to Oneness with the Consciousness and Bliss of the Supreme. The Master, after impressing upon him that to resign one's agency and to be indistinguishably absorbed in the Vast Expanse of the Blissful Šivasvarūpa, was the goal of the 'initiated' and the true import of the Siddhānta Mahāvākya, went his own way.

Tāyumānasvāmigaḷ, now the homeless ascetic, clothed in Nature's attire but for his span-cloth, proceeded on his pilgrimage visiting the famous shrines and holy waters, and pouring forth his mellifluous hymns to the glory of the Lord. While at Rāmešvaram, the Svāmi, out of sympathy with the famine-stricken people of the place, is said to have caused it to rain in abundance, by singing a verse, which was to this effect:—

> "If the true religion is the Šaiva Religion, and
> the Lord of that Religion is the moon-decked
> God and if the goal is to overcome the five
> senses and to be absorbed in the Blissful Peace,
> Oh Ye clouds pour forth in torrents."

He was soon tempted to pass the closing days of his life at Rāmnād, where he was ever in spiritual communion until he attained Samādhi in A. C. 1742 in the presence of his disciples and followers among whom was Aruḷaiyar, whose admiration of the Svāmi is expressed in a poem.

Thus ended the Svāmi's corporeal life, but it would perhaps be interesting to follow his spiritual life as evidenced in his sweet soul-stirring hymns, a remarkable feature of which is his confession and repentence for his sins on the one hand and the earnest prayer for God's Grace on the other; his censure on himself for wallowing in the world of Samsāra and the examination of the evil tendencies that lurk in the heart of a Samsārin. He would, as if in a trumpet voice, declare that he has been a sinner, given up to all the five-great-sins, that his heart harbours envy, pride, selfishness and anger and that kindness and mercy, forgiveness and charity, austerity and devotion are quite foreign to his nature. He would feelingly confess that his desires and passions have enslaved him so much that any resistance on his part is out of question; he would look back into his gloomy past and exclaim that eons and eons have passed away leaving him still a sinner, grovelling in the dark nooks of the senses, and sense objects. All attachments he would give up; woman, gold and lands have no charm for him; transient as they are, he has seen their pleasures and knows that they press him down into Samsāra, ever so much he may try to soar higher; this body, filthy pot, full of worms and disease, is evanescent as a dream. And he, once given up to egotism and pride, is but a straw at the mercy of the current having no power to act by himself, and viewed with the Universe around is but a speck on the Vast Expanse. He has come to know his smallness and dependence and renounces everything of the 'I' and the 'mine'.

Purified by repentance and fortified by renunciation he pines for the Lord. Once he would beseech Him to appear before him, call out to Him to take him on to His Realm, and to class

him with His devotees; he would address the hills and vales, the sun, the moon and the stars, the wind, beasts and birds and ask them if they had seen the Lord, at whose command they all live and move. He would break out into words like these,

"O, Omnipresent Lord, does not the boundless ocean keep within a limit and millions and millions of worlds roll in space at Thy command? Did You not make a bow of Mount Meru, and swallow poison? Haven't You infinite supernatural powers? Is it difficult for You to devise a means to close my mind in concentration? O Bliss of Brilliant form! Supreme Intelligence that is enshrined in my heart, being the indiscernible Sat, many alien religionists gather round me and in contempt refer to me—behold behold, the mar of empty words. Nevertheless I call out to Thee, as the pure One, the Light, the Cause, the Lord all-pervading, ever dancing, with an utterly melting heart and You see I am exhausted and my face is withered and yet You would not have the mercy to call me to You. O Inestimable Treasure of the Seekers who seek not, who taught You this coldness towards me? O, I see the reason why, Thou art accessible to the boundless ocean of Love of Thy devotees who, their bodies withering, bones melting, tears pouring down in torrents, constantly keep in mind the attachment to You, and run to You as a needle towards a magnet, with throbbing hearts and shivering frame singing and dancing, with smile shining like the moonlight and worship Thee with their lotus hands, rising again and again singing—'O Thou, the sky of wisdom, the Blissful rain of that sky, the flood of that rain, Hail, Hail!' But art Thou accessible to me of Stony heart? But then, thou canst bring down on earth the pleasures of Svarga. Thou canst make a beggar a crowned king. Thou canst change potshred into 18 carats gold. Thou canst bear the Earth on Thy Staff. Is it difficult for Thee to melt my stony heart like wax over fire?"

His appeal to the Lord is very pathetic. He sings:

"Look here, my Lord, of the different religions not one teaches alike; and the Great ones who have renounced, and are Speechless will not teach; the three-eyed Lord, who is the Teacher straightway absorbs one into Himself and instructs by intuition; then who will teach me in so many words that I may be free from birth and death and be in everlasting Bliss; and as the Yogis will claim my austerities and penances as theirs, I would like to be alone by myself and be at rest, but even then you instigate the Māyā of the Mind to test me, then pray tell me how is your Slave to become Bliss itself."

Thus he pined for the Grace of God, and evolved into a great Bhakta; there is not a hymn which would not impress upon us the depth of Love,—unalloyed spiritual Love—he was rolling in, and the height of True Wisdom he possessed, and the hymns are not only an index to his spiritual advancement, but also to his literary attainments. As a poet, he occupies an honoured place, perhaps unrivalled for simplicity and sweetness combined. As a Philosopher he is Remarkable for the clear grasp of abstruse doctrines and for the dexterity with which he clothed them in popular words. As a Yogi, he practised all the stages and as a Jñāni, he saw and lived in the Light of Wisdom. He lived in the midst of modern surroundings and taught the truths of ancient doctrines, and by precept and example proved the truth that *Religion must be lived.* The key note of all his hymns is the same and even if all the other hymns were lost to us, the couplet,

சினமிறக்கக்கற்றாலும், சித்தியெல்லாம் பெற்றாலும்,
மனமிறக்கக்கல்லார்க்கு வாயேன்பராபரமே.

would testify to the kind of Religion he professed and practised.

II. HIS TEACHINGS.

To enter fully into this part of the subject would be impossible in a short paper, and yet it is his teachings embodied in the sweet hymns that mark him out as the popular

philosopher of the most modern times. His conception of God as the Absolute Existence, Consciousness and Bliss (அகண்டாகார சச்சிதானந்தசிவம்), presses itself upon the attention of even casual readers. His God is beyond Cause and Effect, Time and Space, beyond the ken of Religions, the reach of mind and the grasp of words, still the nearest of the nearest, the innermost dweller of the heart, the Life of all that lives and moves. He is where space is not. He shines where light is not. He is the all of the Universe and yet not all. His God is not He, or She or It or That. No discription will be applicable, to the Truth. சமயநெறிகாணுதகாக்ஷி, வேதத்திலேதர்க்க வாதத்திலேவிளங்காது, விந்து நாதத்திலேயடங்காது அந்தவான்பொருள் நாடிக்கொள்ளே. His God is not the Despotic Ruler who hurls thunders, fire and brimstone on his helpless creatures here below, who are meet only to receive His mercy but far removed from him as the poles from one another, in purity or holiness. His God is not the material Cause of the Universe, undergoing the changes incidental to evolution and involution. His God is not the Sat that throws over it a veil of its own and *seems* to evolve and involve but in truth *does not*. His God, in short is not the God of Ārambavāda, Pariṇāmavāda or Vivartavāda but the God of Satkāryavāda, who is the Efficient Cause of the Universe which evolves from its material cause 'Māya'-which *is* ஆகிய சற்காரிய ஆகத்துக்கேற்ற அமலம்.

His Unknowable God is the Source of all Power and Light and acts through His Šakti of Grace. பரையெனும் கிரணம் சூழ்ந்தபானு. This Šakti, the power He wields, His Consort, the Lady in inseparable Union, the Guṇa that distinguishes Him from the rest, is Chit (Consciousness), Aruḷ (Grace), Ānandam (Bliss); in one word திருவருள்—Grace. It is this that is often referred to as Chitšakti, Parāšakti, Ādišakti and Aruḷšakti. This sun of Jñānasvarūpa Šivam, the greatest of the great, spreads from His unapproachable height the rays of Consciousness, Grace and Bliss, his Šakti, to reach the depths of ignorance and iniquity. As the sun is known through his rays, this great Sun, God, is known through His rays of Grace. And this

Grace, like the ocean, which sustains in its womb the legions of aquatic plants and animals, extending beyond their reach, ignored by them that frolic and gambol in its very womb is the Womb of Life, of Light and of all the worlds and is the all Container, நல்லருள் உதரமாய்ச் சமைந்தோய்—அருட்பூரணத்தில் பாராதி வைத்தபதி. And this Grace is the Holy Ghost that descends from Heaven in the form of the gentle dove and broods over the waters when darkness is upon the face of the deep; the Comforter that in-dwells the heart of all to lead the straying soul to Peace and Bliss, the spirit of Wisdom that illumines us and the path into Truth. கண்ணாடி போலவெல்லாம் காட்டுந்திருவருள். And this Grace is the Mother that shows the Father to the crying babe and none cometh to the Father but through her தன்னையறியத் தனதருளால் தானுணர்த்துமன், for She is the Illuminator, the Instructor and the Guide.

His God then has Šakti in inseparable union; and as Love and Gentleness are womanly qualities, this Šakti is appealed to as the Mother, and God as the Father. The images of Šiva and Umā in our temples aptly represent this conception; and perhaps the fear that Umā seated on the left of Šiva may not be a true representation of Samavaya Union, compelled our Teachers to devise the other image half man and half woman from head to foot, perhaps the nearest symbol of the Truth. To people ignorant of the rationale of symbol worship this representation may be meaningless and ridiculous but to those who understand the principle involved, it is one for appreciation, reverence and worship. Tāyumānavar specially refers to this Samavaya Union when he sings—ஓயும் சன்மமினி யஞ்சல் யஞ்சலென் றுலகம் கண்டுதொழ வோரு ருவிலே, தாயும் தந்தையுமானோய் சிரகிரித் தாயுமான தயாபரமூர்த்தியே.

This திருவருள்சக்தி is the Guide from the first to the last, being the nearest neighbour the warmest friend and the patient teacher. Those great ones who by life-long austerity and renunciation are fit for Instruction, resign themselves and their actions to the Mother of the Universe and witness the

workings of திருவருள். It is திருவருள் that underlies all the forces of nature. It is திருவருள் that is at the root of evolution and involution. It is திருவருள் that vivifies, nourishes, protects, leads, instructs and absorbs the Soul. The God of Tāyumānavar is in Union with such power of Grace and Love. He is also the Form and the Formless Rūpi, Rūpārūpi, and Arūpi and beyond, குன்றாத மூவுருவாய் அருவாய்ஞானக் கொழுந்தாகி யறுசமயக் கூத்துமாடி நின்றாய். He is the seven manifestations (எழுமூர்த்தம்). (In passing it may be observed that the எழுமூர்த்தம் referred to by Tāyumānavar should properly refer to those in நவந்தருபேதம், excluding விந்து and சத்தி and not Vishṇu, Indra, Brahma, Upamanyu, Sūrya, Nandi and Murugan, as some Commentators would have it). His God is again the Saviour of all beings, ever ready with open arms to receive them into His Grace and guiding and directing at every step till they reach their goal. His God is to be seen in the Guru, the Liṅga and Saṅgama குருலிங்கசங்கமமாய்க் கொண்டதிருமேனி. His God is also referred to as the only one Existence (Sat), the *all* of the Universe, but the Svāmi would quickly add, to avoid a mistaking of his doctrine, that He, His God, is *not all*. This doctrine of the *all* and *not all*, had misled some into thinking that Tāyumānasvāmi was a believer in the Ekānmavāda doctrine and they would probably approvingly quote.

"ஆதாரவாதேயமுழுதுநீ யாதலாலகிலமீதென்னையாட்டி
ஆடல்கண்டவனுநீயாடுகின்றவனுநீ யருளுநீமௌனஞான,
தாதாவுநீபெற்றதாய் தந்தைதாமுநீதமருநீ யாவுநீகாண்",

and similar lines where one aspect of the Godhead is emphasised from a spiritual point of view. But the solution of this question is to be found in many of his hymns which, after exhausting all things nameable as God Himself, would in the same breath during that He is one of them, and that is because to a Jñāni *all is Šivamayam.* The Svāmi himself explains why God is *all* and *not all* சித்தும் சடமும் சிவத்தைவிடவில்லை i.e., if not for Šiva, the soul matter cannot exist நீயன்றிநானுர்—Who am I if not for you? Such expressions as பார்க்கின்றமலரூடுநீயேயிருத்தி—

சுத்தமும் அசுத்தமும்—தொந்தமும் நீர்த்தொந்தமும்—உயிர்நீ யாக்கையுநீ etc., should be understood as the declarations of the Seers in Spiritual Communion, who see nothing but Śivasvārūpa everywhere.

Any doubt on this point will be removed by carefully noting that the Svāmi, in more than one place, has distinctly said that the soul is not God, God is not soul, but that a relation exists as is between the letter 'அ'—the root of all sounds—and the other letters of the alphabet.

Moreover the Svāmi in unmistakeable terms condemns the Ekānmavāda and the Aham Parama Jñāna—

"சொல்லுக்கடங்காச் சுகப்பொருளை நாமெனவே
அல்லும்பகலும் அரற்றுவதென்—நல்லசிவ
ஞானமயம்பெற்றோர்கள்நாமில்லை யென்பரந்தோ
மோனமயமானமுறை".

"விளக்குந்தகளியையும் வேறென்னார் நின்னைத்
துளக்கமறச்சிவனென்று சொல்வார்பாராபரமே".

"வானுதிநீயெனவே வைத்தமறையென்னையுநீ
தானுகச்சொல்வாயோ சாற்றுய்பராபரமே".

"பன்முகச்சமயநெறி படைத்தவரு மியாங்களே கடவுளென்றிடும், பாதகத்தவரும், வாததர்க்கமிடுபெடிறரும் தலைவணங்கிட"

"நாம்பிரமமென்றால் நடுவேயொன்றுண்டாமல்,
தேம்பியெல்லா மொன்றுயத்திகழுநாளெந்நாளோ".

If any further proof be necessary for determining the Svāmi's conception of God, at least for clearing it from any apparent inclination to Ekānmavāda, it can be seen in his conception of the Soul. The Soul according to him is not the part of God, or a Spark from Him apparently or really, but an entity dependent on Him for its existence and Bliss. அருளுடைய பரமென்றே அன்று தானேயானுளன்—என்றுநீ அன்றுநான் உன் அடிமை. In one respect soul and God are the same, in that they are both Conscious entities as opposed to the jaḍa—matter of Māyā;

but the soul is able to know only when instructed, but God is and knows by Himself. The sun sees by himself and the eye sees when illumined by the sun; the sun is never overpowered by darkness, in fact there is no darkness at all from the point of view of the Sun but the eye is under darkness, till illumined by the rays of the sun. அப்பொருளும் ஆன்மாவும் ஆரணநூல் சொன்னபடி தப்பிலாச் சித்தொன்றும் சாதியினால். Referring to the soul the master instructs that it is Chit, like the crystal which takes in the colours close by யாதொன்று பற்றின தனியல்பாய்நின்று, பந்தமரும் பளிங்கனையசத்துநீ, and the Lord is the Great Instructor, உன்பக்குவங் கண்டறிவிக்கும் பான்மையேம்யாம்.

After carefully pondering over the real nature of Ātmā, the Svāmi exclaims that it is in vain people say that the soul is Chit or அறிவு for all along the soul has been in bondage, and but for the ray of Grace it would not 'know'.

> "ஊனொன்றி நாதனுணர்த்துமதை விட்டறிவே
> னானென்றபாவிதலை நாணுநாளெந்நாளோ".

"கொடியவாணவ வறைக்குளே, அறிவதேது மனஅறிவிலாமை மயமாயிருக்குமெனை யருளினால்". God is ever free and unlimited but the soul is in bondage under the clutches of Āṇava. கவ்வுமலமாகின்ற நாகபாசத்தினால் கட்டுண்ட உயிர்கள்—கருமருவுகுகையனைய காயத்தினடுவிற், களிம்புதோய் செம்பனைய யான். But the Svāmi was prepared to call the soul அறிவு as a sort of a concession to its power to 'know' when illumined—நீயுணர்த்த நானுணரு நேசத்தாலோ, வறிவென்றே யெனக்கோர் நாமமிட்டதே.

> சதசத்தருளுணர்த்த தானுணரா நின்ற விதமுற்று,
> அறிவெனும் பேர்மெய்.

(To be continued).

R. S. S.

REPLY TO FATHER JÑĀNAPRAKĀŠAR. *

I.

For a considerable time you have been giving a noticeably large portion of your space to discussion and criticism of addresses given by me in Jaffna and elsewhere, and I find with great regret that I have caused you and those in sympathy with you much pain of mind.

Most of my addresses have contained an unfoldment of my own experiences. I have studied the ways of men in different parts of the world, and have come into contact with various classes of thoughtful men, and I have found that the difficulties of very many of them in regard to the claims of the Church were the same that I have myself experienced. I have therefore thought it important and useful to make clear to my hearers in this country and elsewhere what those difficulties were, and how it was that the teachings of the dominant religion of India, Šaivam, have profoundly influenced my whole being and brought peace to my mind. In short, I have always endeavoured to make a personal explanation with regard to these matters as a basis for communicating to my Hindu friends my opinion that the religion they were born in is far too valuable to be misunderstood or unappreciated. No man in any part of the world, I think, will deny me the right to state my experiences and my dearly bought lessons of life in truth. I am exceedingly sorry that in stating my innermost convictions I have offended you, and probably many other Churchmen. But I was not addressing Churchmen. I was addressing only those who had invited me to speak and those who of their own accord came to hear me. The latter, I take it, were seekers of the

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* A letter addressed to the *Jaffna Catholic Guardian* on 29th June, 1910 and specially sent to us by Mr. Myron H. Phelps for publication in this journal.—*Ed. L. T.*

truth, having more respect for truth than for the representations of it given to them by their own teachers.

Nothing was farther in my desire than to wound the feelings of any Christian. I have already declared on many public occasions that (quoting one of the addresses which you have discussed) "I have for them (the original teachings of Christ) the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one". I have also taken every occasion to declare my observation that the interpretations put upon the sayings of Christ, St. Paul and St. John by the so called Christian Churches have been felt to be stumbling blocks in the case of those western men and women who insist upon understanding things before accepting them as true.

It will be conceded that in every religion are born three classes of people :—

1st. Those who from a want of critical power accept without demur everything that is told them by the priests.

2nd. Those who have an inborn faith in God, and who therefore, like Cardinal Newman, are not concerned by the failure of the Church to satisfy their intellectual questionings, who do not trouble themselves about the difficulties caused by the expositions of the priests, but go on loving God, and serving God in the many ways which every religion imposes upon its votaries, namely, the avoidance of sinful deeds and injury to others, and the relief of suffering humanity by appropriate gifts and services.

3rd. Those who, being endowed by the Lord with analytical and synthetical powers, think it a grievous sin to accept any teaching without careful investigation, and who feel it their bounden duty to ask of priests the reasons of the doctrines which they preach.

The first two of these classes constitute, no doubt, almost the whole body of the Roman Catholic Church, since the right

of private judgment is denied to its members. In this particular the practice of your Church seems to run counter to both the Old and the New Testaments, for according to Isaiah,—"Come, let us reason together, saith the Lord"; and St. Paul declares that priests should not only be qualified to teach, but "apt to convince the gain-sayers".

Like thousands of others, I found myself in the third category of men. Far and wide have I sought to hear a satisfying explanation of the doctrines taught by men both the Roman Catholic and the Protestant Churches. None of the expositions which I have heard even tended to clear up the difficulties which have beset me, and I can endorse with earnestness the remarkable admission of your own Cardinal Newman,—"*Every article of the Christian creed*, whether as held by Catholics or Protestants, is beset with intellectual difficulties, and it is a simple fact that for myself I *cannot answer those difficulties* (Apologia Pro Vita Sua, ch. v.)".

The doctrines of

1. The Only-begotten Son,
2. The impossibility of knowing God personally in this life.
3. The necessity for the dead to lie in the grave for thousands of years before rising to perfection,
4. The change from imperfection to perfection at a trumpet call, sounded somewhere up in the sky.
5. The coming of Christ somewhere in the open, in the region of the clouds or high above them, for the purpose of summoning those who died believing in him,
6. The Atonement, or expiation of sin by the suffering of Jesus,
7. The resurrection of the body,
8. The eternal punishment of those who have not been able to hear of Jesus, or having heard have not believed on him, and many other doctrines, as

explained by the different Churches, have proved insuperable obstacles, and led not merely to the secession, in every considerable city of Christendom, of thousands of those who claimed to exercise private judgment, but also to the development of irreligion and atheism in a much wider class.

By the grace of God I have met true ministers of God who became such, not by passing examinations held by learned theologians, or by appointment of human kings or ministers of state, or by the suffrages of any conclave of the princes of the Church, but by the personal knowledge of the spirit within their bodies, and by actual knowledge of God enthroned in the spirit. From them I and numerous others have learned that there are two fundamental experiences of man known as the appearance of the soul and knowledge of God residing in the soul, called in Sanskrit *ātma-darśanam* and *śiva-darśanam;* that these two experiences are attainable in this life, on earth, by such persons as have grown in spirit, that is, in righteousness and love; and that, when self-love has grown into neighbourly love, and that into infinite love, such love, transcending the bonds of thought and all corporeal fetters, manifests itself as the only reality, as absolute beings, absolute knowledge, and absolute peace.

It is only from the sanctified sages of India whom I have personally met, and from the *jñāna-śāstras* (or books of truth) which they have expounded to me, that I have come to know the real meaning of the doctrine that God is Love, Eternal Life, or Peace, that the kingdom of God is within us, and that the soul is the temple of God. It is from them that I have learned that unless the attention is fixed upon the soul, and the soul is isolated from everything else, God cannot be known; that unless worldliness dies, godliness will not arise; that the corrupting element called worldliness, which holds the soul in bondage, is consumed by the Lord by due instruction through a sanctified teacher in the things of the spirit; that it is through the aid of such sanctified teachers that incorruption

or perfection is obtained right in the midst of this life; and that the practical methods of cleansing the soul of its corruption, referred to in the Bible as "exercises in godliness", must be carried on vigorously from day to day (even as for the development of the body physical exercises and manly sports must be resorted to with regularity), for the attainment of Perfection or Sanctification or Spiritual Freedom.

This isolation of the spirit from every trace of worldliness and fleshly bonds is known in India as *kaivalyam*, and the state of unspeakable repose or rest consequent upon this isolation or spiritual freedom is called šānti or peace; and men who have attained this sanctification or peace are said to have been anointed with the Grace of God.

In Greek this isolation or alone-becoming of the soul is termed *monogeneia*, the adjective of which, *monogenes*, is wrongly rendered in the English version of the Bible as "only-begotten".

It is this mistaken view of Jesus Christ being the only-begotten son of God which has killed the teachings of Jesus, "Be ye perfect even as your Father in heaven is perfect" (Matt. v. 48), "Ye are Gods, and all of you are children of the most High (Psalms lxxxii, 6; quoted by Jesus, John x, 34), Etc.

St. Paul expressly declares that unto each of us is given a teacher (of worldly knowledge), a pastor (a spiritual guardian versed in hearsay knowledge of things of the spirit), an evangelist (a disciple who has been instructed in things spiritual from the living lips of a sanctified teacher) and an spostle (one who has attained sanctification and been sent to teach that God is the saviour of men), until "each of us attain the growth (*helikia*) called the fulness of Christ", by which is meant the highest spiritual maturity, called in Greek Christhood, and in Sanskrit *ātma-pūraṇam*.

St. Paul was himself a sanctified spirit or Christ, and he gives brilliant and convincing testimony to the reality and greatness of the transformation which came to him. He

declares that his whole exposition of doctrine, as contained in his various exhortations and epistles, is based, not upon the teachings of any man, but *upon his own experience*, and as manifested to him in his own consciousness. Describing himself as "Paul, an apostle of God, who raised him from the dead" he said to the Galatians,—"I can certify to you, brethren, that the Gospel which is preached of me *is not after man*. For I neither received it of man nor was I taught it............But when it pleased God, who separated me from my mother's womb (that is, who separated my soul from sensuous life), and called me by His grace, in order to reveal *His son in me*......... immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia and returned again unto Damascus. Then after three years etc." (Galatians, i, 11. *et seq*).

Such are the teachings both of the sages of India and the sages of Judea, before which the difficulties of the Bible disappear; not now to be heard in the Churches of the West. Since these teachings have long since been overlaid and hidden by a web of fabricated doctrine, man-made, not God-given, unreal and untrue, and therefore *not constituting a religion* in the sense in which I have used the term in the addresses which you condemn. The Church which stands upon these hollow teachings is necessarily "dead" to the fact that knowledge of the soul, and knowledge of God within the soul, is attainable in this very life by due culture; and it is therefore also "dead" to those mature spirits born within the Christian fold who, with proper guidance, would earnestly strive for the attainment of such knowledge in this life, but whose progress towards that perfection is obstructed or wholly thwarted by the blind and misleading doctrines of the Church itself.

Having found this "Key of Knowledge" in the instructions of Indian sages and the reading of Indian *Šāstras* (books of truth), it will be readily understood that I could not thereafter yield any reverence to the Churches of the West; and

that I have left strongly impelled to give to all likely to profit by it the benefit of knowing my experience. In presenting it to Hindu audiences I have invariably been conscious of a powerful response from the hearts of my hearers, in which I have found an inspiriting assurance of the wisdom of the course pursued. If by the statement of these facts of my experience the first two classes of Churchmen have been offended; I can only say that such offence is unavoidable in this age of publicity; when public meetings are attended by reporters, and newspapers desire to make such addresses accessible to all classes of readers, and thus to lay the pearls which may be presented not only before thoughtful and unprejudiced men, but also before the unthinking and the prejudiced. The pearls which I gave having been thrown before swine by the intervention of the Press, I must not be surprised if the swine endeavour to rend me.

It is customary for Churchmen who are ignorant of the fundamental experiences of men of sanctification to speak of the Hindus as "heathen" (dwellers in the heath or jungle of worldliness; hence, ungoldly and ignorant of things spiritual) because their understanding of the subject is not in accord with the idle conceits of the Churchmen. But the truth is, that it is the Churchmen and their missionaries who are in reality the "heathen" of to-day, as the Pharisees were the heathen of the days of Jesus. The Hindus, who glory in *ātma-daršanam* and *šiva-daršanam* can never be called "heathen"; and they do not desire the intervention or the aid of the missionaries.

To speak thus plainly is not pleasant, either for me or for those of whom I speak. But plain speech is necessary; else the errors into which men fall will never be known or rectified.

M. H. P.

THE BRAHMAN CONCEPTION OF GOD.*

BROTHERS AND SISTERS,

Truth is ever a solid fact, above the accidents of space, time and circumstance. In other words truth is eternal; and yet to search for it, discover it bit by bit, put it together into a whole and hold fast to it thenceforward is a process which seems to require the forthputting of stupendous energy, and enormous periods of time, if not eternity itself. Of such truths, the truths of religion are much more conspicuous by their character demanding such output of energy and time, before they may be proclaimed as established on the broad basis of humanity and before they may be pronounced as satisfying the requisites of solidarity. Hence the never-ending enquiry after religious truths which any one can detect by reading through the histories of world-religions. And now in this peaceful and enlightened age, you see how this enquiry is pursued with greater ardour and with a spirit not hostile, but friendly. If there is one characterisation that can apply to modern civilisation, it is this humanitarian spirit that pervades all investigation into religious truth. A new spirit is which broods and smiles on us all. That spirit seems to my mind the incarnation of God beating all other incarnational records of Him which have gone before. The best local proof of such spirit is the course of lectures inaugurated in Mysore by our Missionary brothers here, and we are all witness to the warmth, geniality and general welcome, harmony which have characterised the pro-

* The chief events of the Conference held in the Wesleyan High School Hall, Mysore, on the 14th December 1910, are as epitomised in the following paper by Mr. A. Govindāchārya of Veda Griham, Mysore, and sent to us for publication in this journal.—*Ed. L. T.*

ceedings in this hall, month by month. A new age has certainly dawned on us, and is inviting us all to work all the more strenuously in the pursuit of truth lighted by the rays of that blooming dawn. We Hindus, are not wanting in that divine quality known as gratitude; and therefore permit me in your name to tender our heartiest thanks to all our Missionary brothers who have so lovingly and enterprisingly banded themselves together to egg on the most serious and solid inquiry after religious truth which can ever possess mankind. After performing this most pleasant duty, which by happy accident, I am glad, has fallen to my lot, I shall at once to my subject.

To my mind there is no religion worth speaking of without the fundamental substrate of God. God is such a large subject that man may at various ages with his limited vision but sight a phase of him, but some conception of Him is a *sine qua non* for any religion. What is this conception according to the so-called Hindu religion? I shall present it to you as I have known it so far and in doing so try to use the verbal instruments furnished by the English tongue of the modern scientific age.

For any statement made, proofs are needed. That there is God underlying the cosmos is a statement; and proofs are demanded for it. The several kinds of proofs which may be adduced form a subject of inquiry by themselves. But to-day it is sufficient to bring to your notice that there are such proofs as the ontological, cosmological, teleological and historical.

The ontological proof consists in its attempt to search for the source or trace, the root of the system known as the cosmos with which we stand face to face. The cosmological proof consists in its inquiry as to how the germ of the cosmos developes or evolves into manifoldness. The teleological proof consists in the investigation it institutes as to the final end or purpose of the cosmos. The historical proof is the process of discovering the providential expression of God in the incidents or events comprising the history of the world.

Some may subsume these proofs under the label Natural Theology, and others may adduce Revelation as the safest ground on which to build all conceptions of God; but this vast enquiry need not interfere with our willingly accepting proofs from whatever source they may emanate.

Referring to the ontological argument for God, which in a way is convertible into what is known as the argument of design, it points to a Designer at the back of all phenomena, who to our rationalistic sense ought to be Existent, Intelligent and Eternal; and this the Veda supports by the expression:—

SATYAM JNĀNAM ANANTAM BRAHMA.

This does not mean a mere bundle of attributes, but attributes are employed to designate the real substans or substrate according to a conventional rule explained by Śrī Vyāsa in the Vedānta-Sūtra:

TAD-GUṆA-SĀRATVĀT TAD-VYAPADEŚAḤ.

The term Brahman ought to be understood. It is a name for God, which signifies that God is He who always ceaselessly expresses Himself, unfolds Himself, manifests Himself. And this Brahman is therefore not a lifeless stone, nor pulseless stock, but is existent, intelligent and eternal. And this Brahman is the source or seed of the cosmos, in both of its cardinal aspects which we are accustomed to group under the terms Objective and Subjective. A famous Upanishadic expression 'That thou art', *Tat tvam asi*, so often quoted, means that the great truth, whom we call God is the one Truth underlying both the Objective and the Subjective sides of the cosmos. So goes the ontological proof. The several proofs are not independent of each other, but are involved, the one in the other.

The cosmological proof as said before is a consideration how the seed processes out into manifoldness. This process as we know has three main features; the origination, sustentation and dissolution, or if you prefer another set of terms, the

processes of differentiation, duration and re-integration. This is also the argument of design; for in all the three processes, a wonderful design is evident, and therefore no design is predicable without a Designer, and, therefore, behind the three-fold processes of cosmology there is God. As belonging to the school of Natural Theology, J. S. Mill's "Three Essays on Religion" may be read, and as pertaining to the School of Scriptural Theology, the summing up of the argument in the aphorism:

JANMĀDI ASYA YATAḤ.

of the Brahma-Sūtras of Śrī Vyāsa of revered memory, may be consulted. This Sūtra briefly means: God is He from whom is all creation, by whom is all protection, and by whom is all dissolution. The term dissolution includes salvation. God is thus our Creator, Protector and Saviour. According to the cosmological proof then, God is the *causa causorum* or the Primal Cause which protracts the cosmos, and into which it is abstracted again and again. The cosmological proof is thus a statement of the great scientific Law of Causation, or the Law which postulates the inviolable relation which holds between Causes and Effects; and our Upanishat comes to support this by its pronouncement:

SA KĀRAṆAM, KARAṆĀDHIPĀDHIPAḤ, NA CHĀSYA KAŚCHID JANITĀ NA CHĀDIPAḤ:

Which means: 'God is *the* Cause and Lord of both the Non-conscient and the Conscient verities of the cosmos, having Himself no cause and no Lord above Him.'

The teleological proof as said above professes to conduct an inquiry into the final purpose or aim of the world-process. The purpose, our Brahmanism tells us, is the education of the souls, so that they may finally attain to the fellowship of God. The soul is created as the image of God, and the image is in the end designed to fully reflect God Himself. The Upanishat again says:

PARAMAM SĀMYAM UPAITI.

i.e. 'He, the soul, become like Himself, and Bhagavad-Gītā assures':—

MAMA SĀDHARMYAM ĀGATĀḤ.

i. e. 'They shall attain to My (i. e. God's) Estate.' It is this idea that is summed up by Śrī Vyāsa in the Sūtra of the Uttara-Mīmāmsā, viz., *Lokavat tu līlā kaivalyam*, i. e., God creates, not to subserve any selfish motive but of His for the sake of others, i.e., for His creatures. This is the import of the word *Līlā*, which when translated by the English term 'sport' conveys to men a sense which places Brahmanism in a light so as to prejudice it in the minds of those who care not to seriously dive into the depths of Vedānta, though the term 'sport' is often used in the sense in which Brahmanism understands it, by Christian theologians themselves. To cite only one instance Thomas Taylor, in his Metamorphosis etc., of the Apuleius, (p. 43 note I.) writes :—

"Every providential energy of deity, about a sensible nature, was said, by ancient theologists and philosophers, to be the *sport* of divinity."

To St. Clement, the whole history of the world was a divine *drama* (sport), enacted to prove a moral purpose of His; to evolve a flower and a fruit out of the grand tree of life."

It is thus evident how the legerdemain of one language conceals the ideas of another. The idea of one language becomes the language of another idea. Hence at this juncture, I must tell my missionary brethren how important it is for them to cultivate the Vernaculars of the land, that they may better appeal to the populace and that they may better understand us especially in the domains of philosophy and theology surcharged as they are with the technique, singular to their topics. Also I as earnestly ask them, as they ask us,

to study Brahmanism in all its aspects, not from translations, but from original sources with competent Hindu scholars. The teleology of the cosmos is thus *līlā*, or recreation, which means the self-expression of God in His aspect of *Ānanda* or Bliss, for the Brahman conception of God is not only what all has hitherto been shown to be, but He is blissful, as the Upanishat tells us:

ĀNANDO-BRAHMA.

God is essentially blissful, and being Brahma, i.e., always expressing Himself out, expresses His bliss as well. The expression of bliss is the marvellous tapestry of the cosmic display we perceive; and the purpose or teleology of it is to make every part of it to become like the whole; in other words to compass for all souls the estate of companionship eternal, with God Himself.

The historical, in other words, the moral proof of God is best stated in Max Müller's words. [p. 334. Anthropological Religion]:

"It is this hunger (hunger and thirst after God), this weakness, if you like, this, this incompleteness of human nature, attested by universal history, which is the best proof, nay more than a proof which is the very fact of the existence of something beyond all infinite knowledge, call it by any name you like in all the numberless languages and dialects and jargons of the world. Those who maintain that this is a delusion, must admit at all events that it is a universal delusion, and a really universal delusion must be accepted as true, in the only sense in which anything can be true to human beings such as we are." Also Hegel closes his work: "The Philosophy of History" thus: "That the History of the World with all the changing scenes which its annals present is this process of development and the realization of spirit—this is the true *Theodicea*, the justification of God in History. Only *this* insight can reconcile spirit with the History of the World—viz.,—that

what has happened and is happening every day, is not only not "without God" but is essentially His Work". (p. 457. The World's Great Classics Series.)

Thus, Brāhmanism in its earliest or Vedic period conceived God in outside or objective nature; in its Vedāntic period conceived Him in the inside or subjective nature, and thirdly in the Purāṇic period conceived Him in History as the God of Providence.

The conception of God according to Brāhmanism is thus a complete conception. God to the Hindu is not only extra-cosmic, but introcosmic; God is not only transcendent but the most intimate; not only sublime but the most gentle and meek as exemplified in the Avatāras, in short, God is He who stands to the soul in every conceivable kinship which, in familiar language' is grouped under the nine heads summed up in the verse:—

(1) Pitācha, (3) Rakshakas, (3) Seshī, (4) Bhartā, (5) Jñeyo Ramāpatiḥ, (6) Svāmy, (7) Ādharo, (8) Mamātmācha and (9) Bhokta ch-ādya manūditah,

God to Brāhminism, to sum up, is the Infinite Person or the Personal Infinite; and, according to the Upanishadic dictum "Kāraṇam tu-dhyeyah" it is God the cause that is God to be prayed to. The one of the Nine relations formulated in the verse quoted is that subsisting between the Prayed and the Praying. There is no soul except it be prayerful, and there is no God except He be the Prayed.

The communion with God is also threefold; (1) communion with God as revealed in nature by the method of works (*Karma-yoga*) formulated by the Veda; (2) communion with God as revealed in consciousness, by the mode of knowledge (*Jñāna-yoga*), as formulated by the Vedānta; and (3) communion with God as revealed in history, by the means of love)*Bhakti-yoga*) as proved by the Purāṇas.

I have therefore very little sympathy with those simple shallow folk, who thoughtlessly and recklessly permit themselves to be swayed by every whiff of religious wind, and, carried away by the freak of the moment and blinded by the impulse of a sentiment, which may be provoked for the occasion by any enthusiast globe trotter, allow themselves to be transhipped from one company of religious persuasion to another of a like dispensation,—for selfish considerations in all likelihood!

There are such grand questions as the mystery of the Avatāras, the most perfect divine characters of our Rāma's and Kṛishṇa's in connection with that Avatāric purpose,—here I ask you to read just one chapter in the Rāmāyaṇa for Rāma's character and just one in the Vishṇu Purāṇa for Kṛishṇa's character,—the inquiry into Evidences, the Personal God and so forth, which it is left to those for study in whom the sense of religion is sufficiently awake i.e., if man shall not live by bread alone; but I may say for their information that judging Brahmanism as embodied in the Sūtras or Aphorisms of Vedānta by Srī Vyāsa, there is no higher and lower Brahman or God, save that it means the fivefold hypostases of God as formulated in a recent treatise of mine, the Artha-Pañchaka; the world is not unreal, nor is the individual soul identical with God as the passage *Tat tvam asi* is by some interpreted, and as I showed it already when speaking about the ontological proof. The Vedānta or Brahma-Sūtras are composed of Four Parts. The First Part proves God by affirmatives, the Second Part by negatives or privatives. Here '*Neti Neti*' of the Upanishat, 'not so, not so', has been much misinterpreted by prejudiced people. The affirmatives endow Godhood with every conceivable divine attribute, and the negatives show Godhood in contrast or antipolarity to every attribute which smacks of imperfection and depravity. Dionysius the Areopagite, quoted in James's 'Varieties of Religious Experience', pp. 416, 417, strikes the true key-note when he speaks thus—"Qualifications are denied to Divinity, "not because the truth

falls short of them, but because it so infinitely excels them....... It is *super*-lucent, *super*-splendid, *super*-essential,.........*super*-everything that can be named." The Third Part is devoted to the Methods of Praying, and the Fourth shows the Object and Fruit of Prayer. Just reflect them what the Brahman conception of God is from such treatment? The First Two Parts show God to be Holy and Ethical, the Third Part proves His Grace to be the souls' ultimate refuge, by Prayer, God being hence very personal, and the Fourth part showing the *summum bonum* of souls' life to be salvation.

I have no doubt that whatever labels or hall-marks several of us congregated here may bear, I feel sure they will join me when I pray :—

'O heart, pour forth to your Mother, Father and Spouse, in praise, adoration and worship; O Soul! flow forth to Her and Him for the eternal fellowship of Sālokya, Sārūpya, Sāmīpya, Sāyujya and Sārshṭi, whether the pouring forth or the flowing forth come by the thrill of joy or the stress of pain. Let the soul, illumed and penitent, ever murmur, in the innermost recesses of its silent being, its everlasting monotone of mental poise, and heart's bliss, amidst the mingled harmonies and dissonances of life, and let it ken the cosmos as the radiant garment of the inimitable and illimitable grace of the living God.'

Brothers and Sisters, the subject of God is so vast that I have tried to compress it into as small a space as it is possible to compress the Infinite into the Finite, to confine the Absolute into the Relative, and show the nexus between the Infinite Personal and the Personal Infinite. Having thus in a way presented the Brahman conception of God, I believe there is very little for contrasts, as all men have more or less conceived God in some such manner.

When I asked, I should next present you with a short paper on the Brahman conception of soul.

Once more, let me thank in your name our Missionary friends and brothers for providing the Mysore people with an opportunity to exchange views on subjects of the most vital moment, and affecting the abiding interests of the soul. I also feel sure that such reciprocal amenities will bridge the gulf between the Eastern and the Western shores ; and the bonds of love and grace shall be so cemented as shall no more give room to unrests, *et hoc.* I believe that there is a vast prospect of peace for our Christian brothers and sisters to reconnoitre if they only know the right ways to go about. I believe the Christian Missions in India are the best instruments to achieve this much desirable end, if they will only sympathetically, heartily, enter the field and understand us better by entering into our national instincts and feelings. The first step in this direction, let me repeat, is for them to sedulously cultivate the vernaculars, and if they can, our Mother Tongue, the Sanskrit. Without these requisites, I am afraid, salvation of any sort is far afield.

For the third time, let me thank all the Missionary gentlemen, who banded themselves together to give a most interesting course of lectures in Mysore and if we did not thank immediately on the close of Rev. Thorp's closing discourse on Sunday evening last, it was because he stole an unconscious march over the time he should have left at our disposal. However let me assure you, my beloved Christian Brothers and Sisters! that if our thanksgiving was tardy, it was certainly not for want of appreciation.

A. G.

The Esoteric Meaning of the Form of the Devi.*

I begin with an oddity in the very method of addressing those assembled here to-day, the oddity consisting in placing gentlemen before ladies. But my method is purely national and religious. Our Sacred Books place the Man before Woman, and the Male form before the Female, in matters secular and religious. We of the East have always honoured and adored the former before the latter, and even in the *Dīkshā* (Fitness for worship) the *Šaiva* comes before the *Sākta*. I may instance to you the custom as to *Dīkshā* observed in the great Temples of Tiruvārūr and Sundarāchalam (Nalloor) in the Tanjore District from which I come. The authority for the custom is, I am told, to be found in the Āgama Rahasyam, a secret Grantha in the possession of the temple priests of Kamalālaya. By thus placing the Male before Female, it is not meant that the male is superior to the female. Perhaps, the reverse of it is the Truth.

A word of apology is also necessary for my saying, in this the Šaiva Samāja, something about the Devi, savouring of the *Sākta*. My choice of the subject may not be inappropriate for the reason that Our Ādi Śaṅkarāchārya himself has said

शिवश्शक्त्यायुक्तो यदिभवतिशक्तः प्रभवितुंनचेदेवां देवो नखलुकुशलस्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि प्रणन्तुंस्तोतुंवाकथमकृतपुण्यः प्रभवति ॥

Šiva is able to be Prabhu only if united with Sakti. If not, the Deva is unable even to move. One without doing Puṇya (good act) is therefore unable or unfit to prostrate before thee or to praise thee who art fit to be worshipped by Šiva, Vishṇu and Brahma.

I feel also bound to tell you that by my reference to Saktam I am not to be taken as a drunkard Sākta. Such

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* A paper read before the Šaiva Siddhānta Conference at Rāmnād on the 26th December, 1910. This lecture was also explained to the audience in Tamil by the author.—*Ed. L. T.*

Sāktaism is very low indeed. I assure you that in the midst of very strong temptations I have remained, whatever my other vices, unsullied by the taste of alchohol. I am one who believes that the pleasure said to be imparted by alchohol or other stimulants can be acquired by a regular course of conduct and meditation.

This is almost the first time I appear in an assembly like this, with a blind boldness, to say something on our religion.

गुरुरेकःकविरेकः सदसिमघोनःकलाधरोप्येकः ।
अत्रहिशैवसमाजेगुरवः कवयःकलाधरास्सर्वे ॥

In the parliament of Indra, there is but one Guru (Brihaspati), but one Kavi (Sukra) but one Kaladhara (Chandra). But here in the Šaiva Samāja, all are Gurus (men able and fit to instruct), Kavis (authors and authoresses) and Kaladharas (Learned in the Šāstras). I have, therefore, my own diffidence in addressing such an enlightened assembly as this. And, the subject I have chosen is so commonplace that whatever I say must fall flat on most of you. But there may be some to whom what I say may be new, and, in the words of the Elegant Poet Cowper,

The theme though humble is august and proud
For the Fair Commands the Song.

I am prompted by the Devi, I worship, to say what I think of the Esoteric meaning of Her form, and I request you all to bear with me patiently.

Before going to the subject, I wish to say a few words about the Hall we are in and the Host we have. Rāmanāthapuram is the ancient and historic Thevai sung by no less a poet, patriot and philosopher than Saint Tāyumānavar, who, to mark his appreciation of the religious and renowned city, laid here his last remains over which the temple we witnessed this morning, has been built amidst a grove of fragrant flowers, breathing the *Vāsanā* of his pure heart and life. The Rājās of Rāmnād have been for ages and are even now the patrons of

learning, and merit. They and their collaterals whose place is now fittingly filled by Mr. Pāṇḍitoraisvāmi to whom the Madura Tamiḷ Saṅgam of this day owes its existence, have been themselves men of high culture. I have special reasons to speak in true praise of the munificence of the Rāmnād Royal family; for, the first welcome and help to my father, an exile from his native land, on account of inability to pay Government dues by the cheapness of grain (happy time), were given him by the Rāmnād Rājā. This help enabled him to travel on to Travancore, where his learning was rewarded by the Diwānjee Subba Row by the appointment of a District Hindu (Paṇḍit) Judgeship, in the possession of which he died in 1855. Another reason for my reference to the Rāmnād Rājās is that the late Mahā Rājā Bhāskara Setupati was my personal friend. I have, in my pocket, the packet of letters he wrote to me and which I showed this morning to our educated, energetic and enviable Secretary Mr. V. V. Ramaṇan to whose exertions no less than to those of my equally educated, energetic friend Mr. J. M. Nallasvāmi Piḷḷai—friend for over quarter of a century—the life and soul of the Śaiva Samāja, this meeting is due. With an apology for this digression, I go to the subject announced to you in my name.

In the sweet songs of Saint Tāyumānavar

மூர்த்திதலந்தீர்த்த முறையாற்றுடங்கினர்க்கோர்
வார்த்தை சொல்ல சற்குருவும் வாய்க்கும் பராபரமே.

To those who begin by the proper choice of the Mūrti (Figure), place and water, a Satguru will himself come (to instruct him in the higher path). What a Satguru is, is thus defined.

नित्यानन्दंपरमसुखदं केवलंज्ञानमूर्तिम् ।
विश्वातीतंगगनसदृशं तत्वमस्यादिलक्ष्यम् ॥
एकंनित्यंविमलमचलं सर्वधीसाक्षिभूतम् ।
भावातीतंत्रिगुणरहितं सद्गुरुंतन्नमामि ॥
यस्यान्तर्नादिमध्यं नहिकरचरणंनामसूत्रंनगोत्रं ।
नोजातिर्नैववर्णा नभवतिपुरुषोनानपुंस्कंनचस्त्री ॥

नोंकारं नैवकारं नहिजनिमरणं नास्तिपुण्यंनपापम् ।
नोतत्वंतत्वमेकं सहजसमरसं सद्गुरुंतन्नमामि ॥

The importance of the *mūrti*, the meaning of which, I seek to explain, will thus be plain.

The work self imposed on me has been greatly lightened by the able paper of the previous speaker on Mūrti Dhyānam.

The Devi Form I have chosen is that described by our Vara-kavi—Blessed Poet and philosopher—Kālidāsa in the beginning of his celebrated Syāmala Daṇḍaka. It is needless for me to say that the thoughts and ideas of our Kālidāsa rule those of the later Shakespeare—not to speak of other Westerns, all subordinate to the Bard of Avon. The Daṇḍaka Dhyāna-Śloka runs thus.

चतुर्भुजेचन्द्रकलावतंसे कुचोन्नतेकुंकुमरागशोणे ।
पुण्ड्रेक्षुपाशांकुशपुष्पबाणहस्ते नमस्तेजगदेकमातः ॥

To Thee I prostrate, the worlds' single (incomparable) mother! who hast

(1) Four Bhujas,
(2) The moon as the head ornament,
(3) The Body bent much by the weight of the Breasts,
(4) The colour of the body as red as Kuṅkuma,
(5) Hands wearing,
  (i) Puṇḍrekshu (striped sugar-cane),
  (ii) Pāša (noose),
  (iii) Aṅkuša (the bent iron goad),
  (vi) Pushpabāṇa (Flower arrows),

To take the colour of the Body First, the Kuṅkuma redness shows the perfect health of the Body. The blood vessels and veins are so very full that they pierce through the skin which looks like a glass cover. The importance of perfect health, unfailing, unfading bloom of youth, in him who medidates and in Her meditated upon, cannot be overrated. What nation, oriental or occidental, is there that does not admire, adore, or

desire a full-blown, fresh, rosy cheek? What should be one's feeling if the whole form he sees is silky, rosy red from face to foot. Well has Muka, another Vara-Kavi, said

लोहितिमपुञ्जमध्ये मोहितभुवनंहृदानिरीक्षन्ते ।
वदनंतवकुचयुगळं काञ्चीसीमांचकेपिकामाक्षि ॥

Next, as to having the moon as the Head ornament, the meaning as I think is, that the Head of the Devi is as calm and cool as the young moon whose rays shower Amṛita-Rasa to all objects of creation. The English proverb for the preservation of good health, sound sleep and long life is to keep your head always cool, your heart pure, your feet warm.

The possession of such a head is a *sine qua non* for this life and the life to come, and the attainment of it can be had, by the Kīṭa Bhramara Nyāya, by meditation on the Devi with such a head. The wearing by our women of the young moon-like ornament in gold, or precious stones, is emblematic of the cool head. Even the Moslem attaches no small importance to the crescent of the young moon, borne on his flag high above his head.

Has not the historic Moslem borrowed from the ancient Hindu in this respect at least?

Thirdly, as to the four Bhujas, I believe that the words Bhuja and Hasta are here used synonymously, meaning the hand as a whole. Of the four hands of the Devi, two are raised upwards with the Śaṅkha in the one and Padma or Chakra in the other, one is placed in the middle of the body, pressing the waist, and the last is placed spread to full view with the middle finger pointing to the right foot.

The four hands which may represent the branches of the Amra tree in Kāñchi are said to represent the four *Śākhas*, *Ṛig*, *Yajur*, *Sāma*, *Atharva* which sing the praise of the Devi in her eight forms so well depicted in the Nāndi Śloka of Śākuntalā.

यास्रष्टिस्स्रष्टुराद्यावहति विधिहुतं याहविर्याचहोत्री ।
येद्वेकालंविधत्तश्श्रुतिविषय गुणायास्थिनाथाप्यविश्म ॥

यामाहुस्सर्वबीजप्रकृतिरिति ययाप्राणिनःप्राणवन्तः ।
प्रत्यक्षाभिःप्रसन्नस्तनुभिरवतुनः ताभिरष्टाभिरीशः ॥

The eight Forms are attributed to *Īša* in the above verse. But they are the attributes of the Devi as well, as will be seen from Muka's Šloka.

धरणिमयींतरणिमयीं पवनमयींगगनदहनहोतृमयीं ।
अंबुमयीमिन्दुमयी मंबामनुकंपमादिमामीक्षे ॥

The four hands may also symbolize the four Purushārthas, Dharma, Artha, Kāma, Moksha

चतुर्णांपुरुषार्थानां दातादेवश्चतुर्भुजः ।

The right hand with Šaṅkha represents Dharma in which Dana with Dāra (stream of water) from the Sacred Šaṅkha plays a prominent part. The Chakra on the left hand, to punish the wicked and reward the virtuous, is the emblem of Artha—riches—represented by the King's Chakra circular-coin.

The third hand round the waist points to the seat of Kāma—desire. The fourth hand points to the Devī's right foot. Instead of the Chakra, a Padma is sometimes held in the hand. Now the hands holding the Šaṅkha and Padma or Chakra seem to declare, 'I freely give to you the riches you seek'. The riches are of nine kinds of which Šaṅkha and Padma are the most prominent.

महापद्मश्चपद्मश्चशङ्खो मकरकच्छपौ मुकुन्दकुन्दनीलश्चखर्वश्च निधयोनव ।

The left hand round the waist seems to declare, 'By worshipping the riches I freely give to those who seek them, you have got into the region of desire or difficulties in the middle of your life. Stop with that desire here. Do not carry it deeper'.

The following Šloka on Šrī Veṅkatešvara may not be out of place.

येशङ्खचक्रोज्ज्वलबाहुयुग्माः स्वांघ्रिंभजन्तेभवसिन्धुरेषाम् ।
कटिप्रमाणस्त्वितिवेंकटेशः स्फुटीकरात्म्यात्मकरांबुजातैः ॥

The right hand pointing to the foot seems to say "Therefore come to my foot and you will be saved". This hand is called the Vara-hasta, the hand that gives the best fruit. I will close my say on the Devī's hands with a quotation from our Ādi Śaṅkarāchārya's Saundarya Lahari

त्वदन्यः पाणिभ्यामभयवरदो दैवतगण स्त्वमेकानैवासिप्रकटितवराभीत्यभिनया ।
भयात्त्रातुंदातुंफलमपिचवांछासमधिकम् शरण्येलोकानांतवहिचरणावेवनिपुणौ ॥

Having said this little about Her Body, Head and Hands, I go to that organ which prominently distinguishes the man from the woman, the organ which feeds the child from its birth. Kālidāsa's simple description of this organ as in Lalitā Sahasranāma स्तानभारनभन्मद्वय, etc., is that the Devi is very much bent by its weight. Why weight? Because of the world-feeding milk with which it is filled. On this also I have to quote from Śrī Śaṅkara's Bhavani Stotra.

लसद्वृत्तमुत्तुंगमाणिक्यकुंभो पमश्रीस्तनद्वंद्वमंबांबुजाक्षि ।
भजेदुग्धपूर्णाभिरामंत्वदीय्यं सदाविस्मितास्यंमहाहारदीप्तम् ॥

Again, in Saundaryalahari:

अमूतेवक्षोजावमृतरसमाणिक्यकुतुपौ नसन्देहस्पन्दोनगपतिपताकेमनसिनः ।
पिबन्तौतौयस्मादविदितवधूसङ्गरसिकौ कुमारावद्यापिद्विरदवदनक्रौंचदळनौ ॥
तवस्तन्यंमन्येधरणिधरकन्येहृदयतः पयःपारावारंपरिवहतिसारस्वतमिव ।
दयावन्यादत्तंद्रविडशिशुरास्वाद्यतवयत् कवीनांप्रौढानामजनिकमनीयःकवयिता ॥

As the subject is very delicate, and as, in this conference, there are many ladies, I refrain from saying more about this organ.

Lastly, *anent* the weapons worn by the Devi, they are not such cruel and deadly weapons as were used in the late Russo-Japanese war, but are the mildest weapons enough to correct the erring humanity. First, the striped sugar-cane serves the Devi as the bow, whose excellence is in the bending of it. The more the bow is bent, the more powerful it shoots the missile. The sugar-cane will not bear bending. She alone knows how to bend it and when. Mark that the cane used by the Devi is a striped one. The red stripes represent *Rajas* (रजः) and the

white ones Satva (सत्वं). With the Devi the Tamas (तमः) is no where. The khaṇḍas or dividing rings represent the difficulties in one's progress from one stage to another. The sugar cannot be tasted without removing the hard rind with a sharp instrument.

The sugar-cane is the favourite of our Kavis (poets) for similes. An anonymous śloka runs thus:

इक्षोरग्रात्क्रमशःपर्वणिपर्वणियथारसविशेषः ।
तद्वत्सज्जनमैत्रीविपरीतानान्तुविपरीता ॥

The same verse in Tamiḻ is,

கனைகடற்றண்சேர்ப்ப கற்றறிந்தோர்கேண்மை
நுனியிற்கரும்புதின்றற்றே—நுனிநீக்கித்
தூறித்தின்றன்னதகைத்தரோபண்பிலா
ஈரமிலாளர்தொடர்பு.

The sugar cane bow is therefore emblematic of the following.

You must have a Guru to instruct you to go to the Devi, the highest Sajjana, just as you must have a knife to remove the rind. Going to the Devi is like eating the cane from the end. At first it is distasteful. But do not leave it. Go on. In case of doubts and difficulties which the rings represent, again resort to the Guru, knife. Go thus, on and on. You will then taste better and better Rasa and eventually the best, Paramānanda Rasa. Remember also the proverb.

கரும்பை வேரோடு தெல்லலாமா?

Do not try to pry into the root.

मनोरूपेक्षुकोदण्डा—(Lalitā sahasranāma.)

The sugar-cane bow is monorūpam i.e., संकल्पविकल्पात्मकक्रियारूपं. The weilding of it is the control of the *manas* and the Devi dexterously does it.

Then, the arrows which are flowers, are five in number, and they represent the five senses Śabda, Sparsa, Rūpa, Rasa and Gandha. पञ्चतन्मात्रसायका (Lalitā Sahasranāma.)

To those who adore Her, she showers flowers. Those who do not adore Her, she smites with Flowers—the kindest punishment possible. The kindest punishment is also the one most keenly felt by the delinquent. I have heard my wife's grandfather, a Tahsildar, say that an engineer who was fined one pie for doing a work ill, committed suicide. Such, in experience is the feeling of one in whom all the five senses are aroused simultaneously.

The next weapon is the Pāša or noose. The Pāša represents Rāga, desire रागस्वरूपपाशाढ्या (Lalitā Sahasranāma.)

By holding the Pāša in her hand the Devi seems to say. "Come to me. I will bind your desires and limit your ambition!"

The last weapon is Aṅkuša, the hook or goad, and represents Krodha, anger. क्रोधाकारांकुशोज्वला (Lalitā Sahasranāma.)

The Devi knows how to use her krodha and how to control it. By holding the Aṅkuša in Her hand, she seems to declare 'Come to me, and you will know how to use and how to control your anger.'

I will end with a few more quotations about the Devi's Āyudhas.

पाशांकुशौतदीयौतु रागद्वेषात्मकौस्मृतौ ।
द्वेषस्स्यादंकुशः पञ्चतन्मात्राःपुष्पसायकाः ॥
(तन्त्रराजे वासनापटले पूर्वचतुश्शतिशास्त्रे). In the उत्तरचतुश्शशिशास्त्रे.
इच्छाशक्तिमयंपाशं अंकुशंज्ञानरूपिणम् ।
क्रीयाशक्तिमयोबाण धनुर्षीदधदुज्ज्वलम् ॥

I have now done. I have not exhausted the subject. It is inexhaustible. I have given you here some hints enabling you to investigate the subject and to refer to the proper authorities and references.

स्वस्तिप्रजाभ्यःपरिपालयन्तां न्यायेनमार्गेणमहींमहीशाः ।
गोब्राह्मणेभ्यश्शुभमस्तुनित्यं लोकास्समस्तास्सुखिनोभवन्तु ॥

T. B. V.

THE "ĀGAMIC BUREAU" NOTES.

The Saiva Siddhanta Maha Samaja.

The Fifth Session of the Šaiva Siddhānta Mahā Samāja was held on the 26th, 27th and 28th December 1910, in Rāmnād a full account of which has appeared in the pages of this Journal. The chief and important result of this year's session, is that a constitution for the Samāja was established, objects and lines of work were formulated and rules were framed. The new Standing Committee met twice in Madras to consert measures for the working out the objects of the Samāja. The objects are all very good and they aim at answering the most pressing needs of our country. A few extracts from the rules will not seem out of place here.

Rule 2 (*a*) All Šaiva Siddhāntins are eligible to become members and (*b*) All sympathisers, are eligible to become members, but shall have no power to vote.

Rule (3) This Samāja shall have for its main object the furtherence the cause of Saiva Siddhanta Religion and Philosophy and that it shall accomplish it by the following means :—

(*a*) The holding of a Conference once a year in different parts of India.

(*b*) The arranging of courses of lectures in different parts of this Presidency.

(*c*) The establishing of Šaiva Siddhānta Sabhās throughout the length and breadth of the Presidency.

(*d*) The Publishing of books, tracts and journals in the different vernaculars, and translations from Sanskrit works especially the Divyāgamas, into Vernaculars and English, and translation of Vernacular standard works into English, and other Vernaculars, etc.

(*e*) The forming of a Library including the Divyāgamas.

(*f*) The introducing of moral and religious teachings in Schools already existing and established by the Samāja direct and through different Sabhās.

(*g*) The imparting of moral and religious instructions to the less favoured classes of our community.

(*h*) The securing of the assistance and co-operation of Maṭhs and Temple authorities, in furtherence of the object of the Samāja and the assisting in the improvement of such institutions.

Rule (10) The minimum subscription shall be one Rupee a year.

We are glad to hear that the Committee is arranging to open a free day-school called the Nandanār School for the education of the Pañchamas.

The work of the Samāja will be accelerated if all our subscribers become members of the same. Some leaflets and tracts are also printed by the Samāja which we are glad to send in this Journal as supplement.

The Rājā of Rāmnād is the Patron of the Samāja.

Dr. V. V. Ramaṇan, Ph. D. and Śrīmān I. Ādimūla Mudaliyār Avargaḷ are the Joint Secretaries who will be glad to furnish all informations regarding the Samāja.

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The Tamilian Archæological Society.

If Histories are the accounts of the men, manners and customs, commerce, arts and culture and not merely the accounts of the wars and the kings of a country, then our Tamiḷ Classics such as Maṇimēkhalai, Silappadikāram &c., and the great epic poem of Rāmāyaṇa are histories. But the Histories mostly deal with the crowning and dethronement of kings, the wars and bloodshed. In India there is no history as such. Everything is represented through the medium of poetry and verse. If we only remove the figures which always distinguish poetry from prose, we can arrive at a true history of, at least, South India from a study of the great Tamiḷ Classics. South India seems to have been the seat of great civilization in times of yore. Many kingdoms have risen and perished. The men described in these classics ought to have possessed a very highly refined state of civilization. As yet there is no History of India. Tamiḷ books declare that cities were buried in sand and mud storms and that some were swallowed by the oceans. These give a clue to the problem of constructing a History of Ancient India. Archæological researches alone will help us the most to construct a History. Something has been done in Northern India. To South India which was the seat of the Pāṇḍiya, Chera, Choḷa and Keraḷa kingdoms, have not been bestowed so much attention as they deserve. *The Tamilian Archæological Society* which was established in 1903, has been printing a series of books under the caption 'The Tamilian Antiquary' and eight Numbers have appeared till now. They contain articles which show original research and minute investigation. We have received Nos. 6, 7, and 8 which will be reviewed in the future Numbers of this Journal.